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Original Tales.

EXTRACT FROM THE LIFE OF TECUMSEH.

[Continued from No. 15, Vol. II.]

TECUMSEH listened with a gloomy kind of submission; the playful animation of childhood no longer gladdened his countenance; the joyous light of his eye was quenched, and a settled shade rested on those features, that were wont to beam with pleasure. From that moment a deep and inextinguishable hatred was planted in his heart,—corrupting the fountain of gaiety and destroying the elasticity of his infant mind.

ELOHAMA saw the strong impression she had made; and a gleam of joy, like the red meteor of a stormy night, crossed the darkness of her widowed heart. She now suffered no opportunity to escape of nursing the deadly passion. Traditions of injuries long since past;—of blood long since spilt;—of territories lost, and nations exterminated: these were the themes which now daily amused him. The destruction of his enemies, was the prayer he was taught to utter; and songs of death were chanted in his ears, as he mingled at evening in the frenzied dance of these warriors, or sunk, overpowered by fatigue, into a fitful and disturbed slumber. The gay and airy visions of boyhood fled for ever. One absorbing sentiment took possession of his soul, influencing all his views, and strengthening with revolving years.

Elohama soon found it necessary to smother the rising flame, though she fanned its concentrated heat. "Behold those stars," she said to the musing boy, as she pointed to the clear blue sky of a summer evening: "Such, Tecumseh, are the enemies of thy race. No eye can number them, and they roll on, year after year, still undiminished in their brightness.—Look again at the pale fire-flies, that glimmer through the trees: Such, few and feeble, are the native children of the forest. Our warriors have lost their strength: the spirit of the Red man is broken, like a tree which the lightning has riven. Yet think not, my son, that the vengeance of the Great Spirit shall slumber for ever: it will yet waken, like the strong tempest that sleepeth in the clouds. He shall then clothe his warriors in new strength, as the spring covers the naked branches

with green leaves. He shall send them forth, mighty as a herd of enraged buffaloes. Then, Tecumseh! shalt thou, also, rise in the summer of thy manhood, and wash the dark rust of his blood from the hatchet of thy father. Till then, my son, thou must be calm and still, as the chained floods that are hushed by the breath of winter, or the smothered fire, ere it catches the added fuel!" Such were the frequent counsels of Elohamah, and Tecumseh heard them with deference, even while his ardent spirit panted with unutterable fury.

Let the white man's favoured offspring, who turn careless and unimproved from the voice of paternal instruction,—let them go and observe the tawny boy of the forest. With him coercion is unnecessary: he listens fondly to the accents of experience, and implicitly follows the counsel of maturer years.

Tecumseh became immoderately fond of hunting, in his earliest childhood. Disdaining every kind of hardship, he soon inured himself to hunger and thirst; to the damps of midnight, and the fervours of meridian day. His body seemed to acquire a kind of supernatural invulnerability. Fatigue had no power over him, and he laughed scornfully in the face of danger. Nothing could elude his vigilance, exhaust his perseverance, or thwart his determination. The deer could not out-speed him, and he swam the proud waters with the skill of their native tenants. Ere he was ten years of age, his mother's lodge was decorated with the richest spoils of the chase; and the tribe to which he belonged, already looked upon him as their future chief. The old men admitted him to their councils, and the youth emulated his example. A kind of mock fight was frequent among the boys of the village; and prizes, composed of fantastic trophies, were awarded to the victors. Tecumseh was invariably the leader of his band; and he soon became the terror of his youthful antagonists.

The education of the savage is peculiarly calculated to call forth the native energies of his character. Taught from his earliest infancy to depend on himself for support, he discovers at once his own resources. The infant's lullaby is the wild song of the bird that perches on the bough, from which he is suspended; his

moss-covered cradle is rocked by the winds of the forest; his caudle is the blood of the buffaloe; his play things, the claws of the panther. His earliest exercises are the use of the bow and arrow—the hatchet, and the tottering canoe. No trembling mother deprives him of the fearful instrument, or warns him of the danger that lurks beneath the wave. Elevated by the consciousness of manly daring, he soon rises above that instinctive fear which operates on all human creation; and relying wholly on his own strength and skill, both are continually exerted. Thus the Indian boy, who is ignorant of all the arts of civilization, would hold, and perhaps justly, our effeminate striplings in the most sovereign contempt.—Among the bravest of the Indian boys, however, TECUMSEH was still pre-eminent; and the Shawanese youth shrunk into conscious insignificance before the intolerable lightning of his eyes.

He was fond of solitude, and spent day after day, alone, in the extensive wilds that stretched their shades along the waters of the west. His spirit was dark and gloomy, and revelled with delight in the wildest visions of anticipated revenge.—The deepest recesses of the wilderness, the wildest scenery of nature, were most congenial with his feelings. In one of his daily excursions he followed the windings of the *White-Woman* till the lovely stream of *Muskingum*, burst suddenly on his view. Still impelled by the restlessness of an unquiet spirit, he wandered along its margin; and an Indian village at length rose before him. The red rays of the sinking sun trembled on the wild landscape; and the inhabitants were assembled together before the door of their principal tent. Struck with the appearance of the boy, who stood leaning on his gun, one of the oldest chiefs with an aspect of benignity, pointed to a mat and bade him rest from the fatigues of the day. Tecumseh obeyed, and silently observed the interesting group. The men sat smoking with serious and composed countenances; the children rested quietly on the ground, and the women joined in chanting a hymn in the Shawanese language. Tecumseh listened with astonishment. The music was soft and mellifluous, and the words fell like dew on the summer blossom. Its theme was Love,—and the praises

of a Being whose attribute was *mercy*. It ceased, and the old man who first addressed him, now spoke to a little girl, whose long hair fell in thick masses on the ground as she sat at his feet. 'Yonca,' said the aged chief, "go fetch water from the fountain, and bring food for the youthful stranger." She rose, and throwing back her clustering tresses, discovered a face of the most exquisite beauty: Descending the hill like a shooting star, she returned in a moment, and presenting Tecumseh with the pure and cooling beverage, ran to procure him more substantial refreshments. The youthful hunter received the proffered repast, with silent thankfulness; and then stretched himself on the mat which was spread for his repose beneath the wide shade of the sycamore.

As the day began to dawn, the sounds of music awoke him. Was it the songsters of the wood, caroling their morning lay?—No, it was the unwonted strain of devotion—it was the deep and holy melody of the preceding evening. The poor Savage of the wilderness lifted the voice of praise to the Author of his being. Tecumseh rose immediately: an undefinable sensation rushed through his heart. He saw the crimson glories of the eastern sky, and the beauty of the rippling waters, which reflected the rising sun. He felt the dewy freshness of vegetation, and inhaled the pure and healthful breath of the morning. Creation dawned on his soul in a new and soothing light. The spirit of devotion hovered like an angel's wing over the sacred spot; and the haughty youth bent before its power. The insufferable brightness of his eye grew dim; a tear, the first—the last—rolled over his tawny cheek! He advanced instinctively towards the pious band, and his softened features expressed the language of Ruth when she exclaimed—"Thy people shall be my people, and thy God my God." Alas! Tecumseh, the yielding tenderness of thy heart shall soon give place to a hatred yet deeper than midnight, and yet more stubborn than the grave. The holy light, which is now breaking on heathen darkness shall set in gloom: the white man shall quench it in blood, and the footsteps of him who bears the name of a christian, shall dry up the fountain of love and tenderness for ever.

The thoughtful boy now returned to his tribe, in a state of mind which seemed like the soft influence of a pleasant dream. The voice of devotion yet sounded in his ears. That Being whom he had hitherto worshipped, assumed a new form. He no longer beheld him clothed in storms, and delighting in human blood—but a God of light, dispensing the dews of mercy, and

pouring out his bounties with a lavish hand. An irresistible impulse impelled him, soon after this, to revisit the hallowed spot where these impressions were first received; and his heart throbbed with unwonted pleasure, as he trod the flowery wilds of Muskingum. He at length reached the site of the Moravian village; but where was now the busy hum of living habitation? Where were the tents which rose on the path of the hunter? Alas, they were a heap of ashes! Their inhabitants were already mingled with the dust. Tecumseh rushed forward with a thrill of unutterable horror. Ninety skeletons lay bleaching among the melancholy ruins. All was frightfully still and desolate. The green earth was scorched and blackened with the flames: the corn-fields were consumed; and the neighbouring trees were blasted and burning. Tecumseh loitered long and mournfully on the gloomy spot. A kind of stupefaction seized his senses, and he remained incapable of moving till the chills of midnight fell around him. A torpid slumber then stole gradually over him; but it was frequently broken, and visions of horror rose on his dreaming fancy. Suddenly, a form, wild, emaciated, and unearthly, flitted before him. Was he sleeping or awake? he knew not, but he started on his feet, and the spectre fled. "Yonca, Yonca!" he exclaimed, for the moon was at her full, and he well knew the shrieking phantom, whose long hair streamed on the midnight blast. "Yonca!" he repeated in a soothing voice, and the unhappy girl sunk exhausted on the ground. Tecumseh raised and addressed her with the soft accents of compassion. Alas! where was now the brightness of her jetty eye? Terror had fearfully glazed it, and the beauty of her polished cheek was despoiled by the withered fingers of famine. Tecumseh carried her to the well remembered fountain, and brought to her the remains of his last repast. She devoured it with avidity, for she had been some days without food. She then pointed to the ruins of her village—"Look," she said, "they are all gone! My tribe—my parents—my kindred—where are they now? The white men came while darkness was on the earth: they came like lightnings from the stormy cloud!—their path became a rivulet of blood. They came to slaughter friends, and not enemies,—friends who had watched over their safety, and warned them of approaching danger; friends who acknowledged their God, and received with kindness their Ministers of peace. The people of OTULASKA made no resistance; they implored no mercy. The hatchet of defence rested at their feet—no one lifted it up. Hatred was extinct

in their hearts, and the hand of the murderer could not kindle its flame. The warriors bowed their heads to the stroke of death, and the mother yielded up her babe to the red knife of slaughter, ere her dim eye had closed on its struggles. Why did Yonca fly? why did the daughter of Otulaska live? Too well I understood the words of him who turned the sword another had pointed at my heart. Yes, Yonca was to be a prisoner, and carried away the slave of him who headed the murderous band. I heard no more, but my strength was renewed; I burst from them and fled. The deer would have fallen behind me; and darkness covered me like a host of friends. The shout of the wretches grew faint on my ear. I hid myself in a thicket, and lifted my voice to the God of the red man alone. The Great Spirit heard and answered me: a strong wind arose from the woods, and drove back the clouds from the glittering stars. I heard the sound of water murmuring at my feet; and I bathed my burning brain in the cold stream. I ascended the hill, and looked through the trees on the scene of slaughter. A thick smoke now rose from the lodges; a bright flame streamed on the air, and the night fled before it; the trees were red with its glare, and the river shone as if a hundred suns had risen on its waves. The white man shouted with triumph, and shook his sword in the air, while it yet dropped with blood. I fled from the horrid scene, and wandered in the forest till the second sun had risen on the ashes of my kindred. I then returned, but all was dark and silent. The murderer had departed, but his track was the footsteps of the whirlwind. Sometimes I have clambered the neighbouring hills in quest of fruit, and again I have sat here on the withered ground, gazing on the ruins of my people. Here, among the white bones of my kindred, I have mourned alone, on the very spot where they lifted the song of praise to the God of white men.—But I now listen in vain for the morning or evening hymn;—DEATH only is here; and the soothing voice of music has ceased for ever!"

D.

For the Cincinnati Literary Gazette.

REVIEW.

TWO DISCOURSES ON A NEW SYSTEM OF SOCIETY; as delivered in the Capitol of the United States, on the 25th February and 7th March, 1825. By ROBERT OWEN. Washington City, 1825.

The arrival of Mr. OWEN, from New-Lanark in Scotland, in the United States, for the purpose of introducing into practical operation, on the banks of the Wabash, his system of Communities, has excited curiosity and inquiry among the intelli-

gent and benevolent; and has been hailed with pleasure by those who do not despair of human nature.

As in every other theme of great interest, a diversity of opinion prevails upon the practicability and utility of his plans—according to the knowledge, prejudices and judgment of those who form them.—But, upon the whole, the general impression is not unfavourable; and the newspapers, those great vehicles of public sentiment, have generally treated Mr. Owen and his scheme with respect, and offered their good wishes for his success. This is, perhaps, more than he could have expected, considering how many classes of society are attacked by his system;—the influential,—the ambitious,—the wealthy,—the litigious,—the idle,—the sectarian, &c.; who will be arrayed in opposition to its practical operations, whenever they perceive its success, and become afraid of the contagion of universal equality, freedom, virtue and happiness.

The two Discourses before us disclose the views, theory, and plan of operations, entertained or proposed by Mr. OWEN.—They were delivered in Washington City, in presence of a large, and respectable, and attentive audience,—including many of the officers of the three branches of the general government.

Mr. OWEN was so sanguine in his expectations, that he hoped to induce his audience to begin a complete change in the political and social state of our country. His enthusiasm carried him too far in that respect; and his knowledge of human nature ought to have taught him, that the *circumstances* of which he speaks so well, have had too long an influence over the character of the great and influential, to admit the possibility of a sudden change.

But example is a great teacher. Mr. OWEN has bought the town of HARMONY on the Wabash, and 28,000 acres of land around it; where he is going to put his plan into practice. He has visited many of our cities, and found every where some one willing to join him in the experiment; and, if he could visit *all* our towns, he might collect at once a large population of intelligent and well disposed individuals and families—perhaps beyond his present means of accommodation. There are, throughout the United States, many persons, who either from philanthropy, love of novelty, disappointments, or actual want, may be readily induced to join him in his undertaking. If Mr. OWEN wishes to spread speedily his philanthropic plans, he ought to visit every state, and form in each a Preparatory Society, such as have already been established in New-York, Philadelphia, Washington, Pittsburg, Cin-

cinnati, &c.—for the purpose of setting every where an example before the eyes of the people; many of whom are only to be persuaded in that way.

At the first outset, the Owenian plan of society appears very similar to the Communities already established in the United States by the *Moravians*, *Harmonites* and *Shakers*; but it is certainly an improvement upon them: since it admits of all religions, proposes to educate and improve men from childhood to old age, and to adopt all those discoveries in science which can administer to the wants, comforts and happiness of mankind.

Although this plan is far from being new, (and it is unlucky, perhaps, that Mr. OWEN has called it such,—since there are many persons opposed to absolute novelties,)—yet, it is a great improvement in the social system of holding property in common, known and practised in every age in some shape or other,—but now almost every where suspended by the more selfish system of individual property.

There are many who require authorities to be convinced;—because pure truth dazzles their eyes. To these Mr. OWEN ought to have adduced the numberless authorities in favour of his system; and this omission in his Discourses, has had perhaps more influence than he is aware of, to induce his hearers to pronounce his plans visionary and impracticable. It is not our intention to enter here into an historical disquisition on the social system; but we shall state a few striking instances to be used to convince those disposed to submit to high and ancient authorities.

In the oldest times, land was held in common, and has been so held ever since by some of the wisest nations or men. The Cretans, Priests of Egypt, Thibet and other regions of Asia, the Peruvians, under the wise empire of the Incas, &c.—which would seem to prove that Mr. OWEN's plans are not even incompatible with monarchical governments, as he is inclined to fear.* The religious or philosophical sect of the Pythagoreans or the Halic schools, had the same principles and practice of Mr. OWEN, and he is therefore a modern and improved Pythagorean.—That school flourished for many centuries,

* In fact, this system of society is conformable to all kinds of governments, like our present selfish system; and Mr. OWEN met more opposition to his religious than social principles in Scotland. Let the ruler or rulers of the Communities be called OWEN, Committee, Elders, Judges, Governors, Presidents, Nobles, Honourable, Excellency, Kings, Incas, or Emperors—it amounts to the same thing, to *one or more individuals self-chosen or elected, directing, controuling and ruling society*. It is not the name, nor the object which is important to mankind; but the amount of power assumed or delegated, and the manner in which this power is exerted.

and became famous for wisdom and knowledge. It exists to this day under various names; but it has adopted concealment and secrecy as necessary in the present depraved state of mankind.

The genuine religion of Christianity had the same scope. The first disciples of JESUS OF NAZARETH held property in common, and united in brotherly love. But pure Christianity was soon perverted, and split into sects, by the genius of evil. Christianity should learn, that it can yet be purified and rendered what it was and ought always to have been. Many of the Christian sects, such as the Shakers, the Harmonites, the Moravians, the Separatists, the Duhobortsians of Russia, the Monks of the Roman, Eastern and Greek Churches, the Missions of Spanish America, &c.—hold property in common, and work for the common weal. The DUHOBORTSIANS, particularly, have long been practical OWENIANS, in almost every respect. Therefore, pious minds ought not to be ill disposed toward this new plan, since they will find in it all that they require to render themselves perfect and genuine disciples of JESUS.

Mr. OWEN calls his religion the Rational Religion of Benevolence, which is only another name for Natural Religion, and both are the foundations of all our existing religions;—all the various sects and denominations being only branches of the same tree, the good fruits of which ought to be love, charity and peace.*

The Commonwealth of Plato, the Utopia of Sir Thomas Moore, the Basiliad and Code of Nature, of Diderot, &c. are works of philosophers describing such a state of society as Mr. OWEN will soon establish. The word *Utopian* is become proverbial for whatever is deemed too good to be practicable; but how many Utopian schemes have been realized? and how many more can be realized, in a state of society where selfishness is unknown?—time will show.

We now come to the main principles of Mr. OWEN's theory—that *external circumstances have an overwhelming influence over men*; and, that by *controuling them* men may all be made *affluent, intelligent, virtuous and happy*. The first principle although in direct opposition to the new

* This universal religion of charity, good will and toleration, ought to atone in the eyes of liberal minds for the delusive creed of Mr. OWEN, if he has any. Whether he be a Deist, Pantheist, Materialist, or any other, is of little account; since he neither inculcates nor intrudes his religious sentiments, and tolerates all sects and religions. Whether his example, advice and influence may spread his delusions is another question: but all the reverend divines who may instruct his fellow-labourers, will have, or ought to have, a countervailing influence.

science of Phrenology, which teaches that the shape of the brain has an overwhelming influence over men, will be acknowledged by all reflecting minds, provided it be somewhat qualified, as Mr. OWEN himself appears willing to do, when he says, first Discourse, page 8, "Is it not a fact that the senses and organization of no two infants have ever been known to be alike?—and that no two individuals have ever been made the same, although trained and educated under apparently similar external circumstances?" In this passage Mr. OWEN becomes a rational philosopher and acknowledges the importance of organization in the formation of character: if he was to go one step farther, and notice the influence of the intellectual mind, he would probably render his system more perfect and acceptable. Then it would be acknowledged that the characters of men, women and children, depend upon their sound ORGANIZATION and INTELLECT, besides the EXTERNAL CIRCUMSTANCES, and that these THREE CAUSES combine to form the moral man, and the social being. In that case little doubt can exist that if the circumstances are well controuled, the organization rendered healthy, and the mind well directed,—man can be made intelligent, virtuous and happy, if not affluent: This is done every day, every where; and can be improved by Mr. OWEN'S plan, without doubt. The worst enemies of this plan, can only say that it is a new or peculiar way of training the mind to happiness on earth: which is true philosophy and religion.

The other principles adopted by Mr. OWEN, as leading features of his system, are—I. That man, through ignorance, has hitherto been the tyrant, tormentor, or slave, of man: by being enlightened he will cease to be either. II. Union and combined efforts, may be so directed as to render a country, a state, or the whole earth, a new EDEN, full of palaces, gardens and pleasure grounds, inhabited by wise, intelligent and happy beings. III. Religious and mental liberty, with every means for obtaining great mental acquirements, may be spread and acquired by the whole human race. IV. An agreeable labour of a few hours in each day, in directing machinery, may enable men to procure all the wants, comforts and luxuries of life. V. By education, instruction, arrangements, and combinations,—every individual can acquire and possess the greatest benefits, resulting from mental help, and the well directed union of persons and minds.

These are the views and benefits which Mr. OWEN, has brought to America, from Scotland, (after thirty years practical experiments there,) a country from which

we have been accustomed to import Literature, Philosophy, and even religion; but where the Regal, Legal and Clerical obstacles to his plans, were such as to induce him to extend them to a country of greater freedom. Here he will, certainly, be allowed the utmost liberty in his experiments; but he must be prepared to meet also a formidable opposition, of all those who may fear to be injured by his success until he can realize all he hopes for.—There are here no kings, nor nobles, to oppose him; but there are Bishops and Divines, Lawyers, Generals and Captains, wealthy and proud, or idle and vicious, individuals,—who will form a powerful combination against him, for a long while. He will be overwhelmed with sneers, ridicule, obloquies, calumnies and perhaps threats; but truth, as he asserts, must prevail: and we must hope that he may succeed; nay that his plans may yet be improved upon, and greater happiness still, procured to mankind.

[To be concluded in our next.]

EDUCATION.

[From Views of Society and Manners in America.]

It is unnecessary that I should enter into a particular detail of the internal regulations of all the different states relative to the national instruction. The child of every citizen, male or female, white or black, is entitled, by right, to a plain education; and funds sufficient to defray the expense of his instruction are raised either from public lands appropriated to the purpose, or by taxes sometimes imposed by the legislature, and sometimes by the different townships. [This is the case in many states, though not in all.] But, notwithstanding the universality of these regulations, it must sometimes happen, from the more scattered population in some districts, and in others from the occasional patches of a foreign population, that knowledge is more unequally spread. The Germans of Pennsylvania and the Dutch of New-York are, here and there, in full possession of the temple of ignorance; and three or four generations have, in some cases, proved insufficient to root out their predilection for the leaden deity so long worshipped within its walls. German schools have, however, done much towards the overthrow of the idol; and it may be anticipated, that even German obstinacy will at last be brought to exchange the Dutch alphabet for that of the country. There is something inexplicable in national character, every where so distinctly marked. A dozen years, and the French of Louisiana are cementing themselves with their new fellow-citizens, and rearing up their children, more or less, in the language of the nation; while the

Dutch of Communie-paw, on the shores of the New-York Bay, have taken a century to learn half a dozen English words, and to acquire the fifth part of a new idea.

* * * * *

In the education of women, New-England seems hitherto to have been peculiarly liberal. The ladies of the eastern states are frequently possessed of the most solid acquirements, the modern and even the dead languages, and a wide scope of reading; the consequence is, that their manners have the character of being more composed than those of my gay young friends in this quarter. [New-York.] I have already stated, in one of my earlier letters, that the public attention is now every where turned to the improvement of female education. In some states, colleges for girls are established under the eye of the legislature, in which are taught all those important branches of knowledge that your friend Dr. Rush conceived to be so requisite.

In other countries it may seem of little consequence to inculcate upon the female mind, "the principles of government, and the obligations of patriotism;" but it was wisely foreseen by that venerable apostle of liberty, that in a country where a mother is charged with the formation of an infant mind that is to be called in future to judge of the laws and support the liberties of a republic, the mother herself should well understand those laws, and estimate those liberties. Personal accomplishments and the more ornamental branches of knowledge should certainly in America be made subordinate to solid information. This is perfectly the case with respect to the men; as yet the women have been educated too much after the European manner. French, Italian, dancing, drawing, engage the hours of the one sex, (and this but too commonly in a lax and careless way) while the more appropriate studies of the other are philosophy, history, political economy, and the exact sciences; it follows, consequently, that after the spirits of youth have somewhat subsided, the two sexes have less in common in their pursuits and turn of thinking than is desirable. A woman of a powerful intellect will of course seize upon the new topics presented to her by the conversation of her husband: but the less vigorous, or the more thoughtless, mind, is not easily brought to forego trifling pursuits for those which occupy the stronger reason of its companion.

I must remark, that in no particular is the liberal philosophy of the Americans more honorably evinced than in the place which is awarded to woman. The prejudices still to be found in Europe, though now indeed somewhat antiquated, which

would confine the female library to romances, poetry, and belles lettres, and female conversation to the last new publication, new bonnet, and *pas seul*, are entirely unknown here. The women are assuming their place as thinking beings, not in despite of the men, but chiefly in consequence of their enlarged views and exertions as fathers and legislators.

The liberty here enjoyed by the young women often occasions some surprise to foreigners; who, contrasting it with the constraint imposed on female youth of Paris or London, are at a loss to reconcile the freedom of the national manners with the purity of the national morals:—but confidence and innocence are twin sisters; and should the American women ever resign the guardianship of their own virtue, the lawyers of these democracies will probably find as good occupation in prosecuting suits for divorce as those of any of the monarchies of Europe.

I often lament, that in the rearing of women, so little attention should be commonly paid to the exercise of the bodily organs; to invigorate the body is to invigorate the mind, and Heaven knows that the weaker sex have much cause to be rendered strong in both. In the happiest country their condition is sufficiently hard. Have they talents? It is difficult to turn them to account. Ambition?—The road to honorable distinction is shut against them. A vigorous intellect? It is broken down by sufferings, bodily and mental. The lords of creation receive innumerable, incalculable advantages from the hand of nature; and it must be admitted, that they every where take sufficient care to foster the advantages with which they are endowed. There is something so flattering to human vanity in the consciousness of superiority, that it is little surprising if men husband with jealousy that which nature has enabled them to usurp over the daughters of Eve. Love of power more frequently originates in vanity than pride, (two qualities, by the way, which are often confounded,) and is, consequently, yet more peculiarly the sin of little than of great minds.

In America much certainly is done to meliorate the condition of women; and as their education shall become, more and more the concern of the state, their character may aspire in each succeeding generation to a higher standard. The republic, I am persuaded, will be amply repaid for any trouble or expense that may be thus bestowed. In her struggles for liberty, much of her virtue emanated from the wives and daughters of her senators and soldiers, and to preserve to her sons the

energy of freemen and patriots, she must strengthen that energy in her daughters.

To invigorate the character, however, it is not sufficient to cultivate the mind. The body also must be trained to wholesome exercise, and the nerves braced to bear those extremes of climate which here threaten to enervate the more weakly frame. It is the union of bodily and mental vigour in the male population of America which imparts to it that peculiar energy of character which in its first infancy drew forth so splendid a panegyric from the British orator: "What in the world is equal to it?" exclaimed Mr. Burke.—"Whilst we follow them (the colonists) among the tumbling mountains of ice, and behold them penetrating into the deepest frozen recesses of Hudson's Bay and Davis's Straits; whilst we are looking for them beneath the arctic circle, we hear that they have pierced into the opposite region of polar cold; that they are at the antipodes, and engaged under the frozen serpent of the south. Falkland island, which seemed too remote and romantic an object for the grasp of national ambition, is but a stage and resting place in the progress of their victorious industry; nor is the equinoctial heat more discouraging to them than the accumulated winter of both the poles. We know that while some of them draw the line and strike the harpoon on the coast of Africa, others run the longitude, and pursue their gigantic game along the coast of Brazil. No sea but what is vexed by their fisheries; no climate that is not witness to their toils."

Now, though it is by no means requisite that the American women should emulate the men in the pursuit of the whale, the felling of the forest, or the shooting of wild turkeys, they might, with advantage, be taught in early youth to excel in the race, to hit a mark, to swim, and, in short, to use every exercise which could impart vigour to their frames and independence to their minds.

MAXIMS AND REFLECTIONS.

To have a religion, and be without morals, is not only a sign of a bad heart, but also of small understanding. It is believing that the most sublime virtue is not incompatible with vice; this is the most dangerous and most absurd kind of heresy.

A prince is very unfortunate if he has no religion, because it is very difficult for him to be an honest man, still more to appear so. He ought therefore at least to pretend to have religion, to secure the hearts of his subjects, and the confidence of foreigners. A private person who is a hypocrite is a detestable wretch; an unbelieving prince, who is no hypocrite is a very paltry politician.

One might say to princes who renounce the outward profession of the religion settled in their dominions: You have no religion yourselves,

but would you chuse your subjects should have as little as you?

Nothing throws a greater contempt upon necessary virtues than the examples we have of great princes to whom they have not appeared necessary.

I once heard a sensible man say: "I would be once burnt for the christian religion, and twice burnt for the catholic. It would be an enterprize worthy a philosophical prince to instruct his people in such a manner as to be disposed to die twice for the first principles, and once only for the secondary; such a people would be more virtuous and more tolerating."

Are there more qualifications requisite to destroy an empire, than there are to found it? A problem worthy of a philosophical pen. I maintain the affirmative;—and I believe, that an usurper cannot subvert a well settled empire, without having not only all the talents of a destroyer, but also those of a founder: It is a machine which one cannot take to pieces, without being acquainted with its mechanism, without being able to fit it up again: witness Cromwell, who in overturning the throne was able to establish the admirable system of the English constitution.

PALAJOS.

The drafts which true genius draws upon posterity, although they may not always be honored so soon as they are due, are sure to be paid with compound interest in the end. Milton's expressions on his right to this remuneration, constitute some of the finest efforts of his mind. He never alludes to these high pretensions, but he appears to be animated by an eloquence, which is at once both the plea and the proof of their justice; an eloquence so much above all present and all perishable things, that, like the beam of the sun, it warms while it enlightens, and as it descends from heaven to earth, raises our thoughts from earth to heaven. When the great Kepler had at length discovered the harmonic laws that regulate the motions of the heavenly bodies, he exclaimed, "Whether my discoveries will be read by posterity, or by my cotemporaries, is a matter that concerns them more than me. I may well be contented to wait one century for a reader, when God himself, during so many thousand years, has waited for an observer like myself."

If all seconds were as averse to duels as their principals, very little blood would be shed in that way.

There are some who affect a want of affectation, and flatter themselves that they are above flattery; they are proud of being thought extremely humble, and would go round the world to punish those who thought them capable of revenge; they are so satisfied with the suavity of their own temper, that they would quarrel with their dearest benefactor, only for doubting it.—And yet so very blind are all their acquaintance in these their numerous qualifications and merits, that the possessors of them invariably discover, when it is too late, that they have lived in the world without a single friend, and are about to leave it without a single mourner.

It is far more safe to lower any pretensions that a woman may aspire to, on the score of her virtue, than those dearer ones which she may foster, on the side of her vanity. Tell her that she is not in the exact road to gain the approbation of the angels, and she may not only hear you with patience, but may even follow your advice; but should you venture to hint to her, that she is equally unsuccessful in all her methods to gain the approbation of men, and she will pursue not the advice, but the adviser, certainly with scorn, probably with vengeance.

LACON.

CINCINNATI:

SATURDAY, MAY 14, 1825.

GEN. LAFAYETTE AT LOUISVILLE.

The Deputation from the Committee and Council, which waited on the 'Nation's Guest' at Louisville, for the purpose of renewing the invitation for him to visit Cincinnati, and ascertain the probable time of his arrival, returned yesterday, with the information, that we may expect him on Wednesday evening next:—but as the extensive preparations for his reception at Lexington may interfere with this estimate of his progress,—arrangements will be made for procuring, by a Courier, the earliest intimation of any further delay. By the proposed period we believe that every thing will be in readiness for his reception: and we have only to hope that nothing like party feeling, or any amalgamation of distinguished Names, will be suffered to mar the universal harmony of the scene.

We select from the *Louisville Public Advertiser* the following account of the unfortunate steam-boat accident, in which our beloved visitor and his company so narrowly escaped from an event which would have thrown a whole nation into mourning.

The undersigned, late passengers on board the steam boat *Mechanic*, commanded by Capt. W. Hall, in order to render justice to a highly meritorious, but unfortunate individual, submit the following statement of facts, connected with the loss of that boat:

The steam boat *Mechanic*, chartered at Nashville, for the conveyance of Gen. Lafayette, departed from thence on Friday morning, containing himself and suite; Gen. Carroll and staff; Gov. Coles, of Illinois; Gen. O'Fallon and Maj. Wash, of Missouri, and sundry gentlemen, as passengers. Gov. Coles and Gen. O'Fallon took leave at Shawneetown, leaving the residue on board. On the night of Sunday, the 8th inst. about 12 o'clock, while ascending the Ohio, near the mouth of Deer Creek, about 125 miles below Louisville, an alarm was created, by the boat striking something in the water. In a few minutes, Capt. Hall, who had immediately gone to ascertain the fact, came into the cabin and observed to the passengers, "Take care of yourselves—the boat is snagged, and must very soon sink." Capt. Hall then proceeded immediately to the stern of the boat, and while Gen. Lafayette was aroused and dressed, in haste, drew up the yawl for the conveyance of him and other passengers to the shore. It was evident, that the boat would sink in a very few minutes, and Capt. Hall gave his unceasing exertions, in conveying Gen. Lafayette and the other passengers to the shore, in which, he was finally successful. We regret to state, that during the confusion of the moment, and while the attention of Capt. Hall was wholly devoted to the safety of his passengers, his secretary, containing \$1300, was left in the boat, and most probably was thrown into the river, when the boat turned on one side and sunk. This loss is the more to be lamented, as it was sustained by him, while engaged in one of the noblest efforts of human nature, in attending to the safety of others, to the exclusion of his own interest.

We would deem it great injustice to Captain Hall, should his character for skill and prudence,

as an officer, sustain any injury from this occurrence. The accident was such as neither prudence nor foresight could have avoided. The snag which produced this disaster, was concealed some distance under water, and at a distance of more than fifty yards from the shore. The depth of water, where the boat sunk, was not less than eighteen feet.

We feel it a duty to ourselves, as well as to Capt. Hall, to make known the above facts; so highly honorable to the worthy but unfortunate subject of these remarks.

William Carroll; John P. Erwin, and John Shelby, staff; B. Wash, St. Louis; H. S. Thibodaux, Louisiana; A. D. Campbell, H. Lindsly, T. A. Duncan and A. Guion, Nashville; A. Campbell, Franklin, Tenn; Wm. H. Neilson, and John Crawford, Louisville; Wm. S. Johnston, Cincinnati; John Rogers, Jr. Kenhawa Saline; J. S. Mitchell, New-Haven, Conn; G. W. Lafayette; Le Vasseur; F. A. De Syon.

I eagerly seize this opportunity of doing justice to Capt. Hall's conduct, and acknowledging my personal obligations to him.

LAFAYETTE.

THE EXTRACTS FROM MISS WRIGHT'S VIEW of Society and Manners in America, may serve to render our readers better acquainted with the fair Author, previously to her arrival in Cincinnati, along with the good LAFAYETTE;—of whose character she has long been an admirer; with whose friendship we believe she was first honoured under his own hospitable roof at *La Grange*; and of whose "spirit stirring" visit to the land of his early adoption, she is likely to become the *historian*, as well as witness. This is a station, indeed, which may, perhaps, be more appropriately assigned to a stranger, than a native; and we believe there are few whose good feeling and intelligence more entirely qualify them for the task, than Miss Wright. We have only to hope that her reception here may be such as not to weaken any of her existing partialities for Americans. We shall probably embrace some future opportunity, however, to show that, though kind to our virtues she is not blind to our faults; and that she has been erroneously charged with uniformly praising to excess, every thing connected with the character and institutions of America.

"KEEP TO THE RIGHT."

The following suggestions, from the New-Orleans *ARGUS*, may be worthy of adoption in Cincinnati.

"As one means of preserving order, or at least of preventing confusion, among the crowds who will throng the streets of New-Orleans during the time that Lafayette will remain among us, a correspondent suggests that persons passing along the streets should always and invariably keep the right-hand side of the way. The effect of this arrangement is obvious. All persons moving in the same direction will be on the same sidewalk, and will avoid the jostle which would otherwise ensue from meeting persons moving in a contrary direction. On the night of the illumination, especially, the streets will be filled with people of all sizes and sexes, passing from one part of the city to another, with a view of seeing the transparencies, and the numerous

other objects worthy of notice. If the rule which is here suggested should not be adopted, confusion, quarrels, and accidents may be the consequence. In New-York and Philadelphia, while Lafayette was in those cities, the above plan was followed, and was the principal cause of their having reason to boast that good order was so perfectly preserved.

THE ARRIVAL OF THE NATION'S GUEST.

The Lafayette Committee of Arrangements have the pleasure of announcing to the inhabitants of Cincinnati and its vicinity, that the Deputation from this city which waited on Gen. LAFAYETTE at Louisville, has returned, with the intelligence that he expects to arrive in Cincinnati on Wednesday evening next;—and remain until Friday or Saturday, following.

WM. H. HARRISON, Ch'm.

Cincinnati, Saturday,
May 14, 1825.

LAFAYETTE PROCESSION.

On the contemplated visit of Gen. Lafayette to this city, a general procession is proposed to be formed for his reception, according to the arrangements below:—

The exercises of the day will be performed on the vacant grounds west of the court house, where suitable accommodations have been made under the direction of the Committee of Arrangements for that purpose.

The Military,—the Mechanical branches,—the Citizens, and all others included in the proposed procession (Gen. Lafayette and suite only excepted) will assemble on the commons near the court house, on the instant.

The line will be formed precisely at 10 o'clock, A. M. under the directions of Cols. Borden, Macfarland, and Ferris, Assistant Marshals of the day, with the right on Court street, displayed northwardly, in the order following:—

ORDER OF PROCESSION.

Cavalry,—Captain Morsell.
Washington Artillery,—Capt. Brinkerhoff.
Rifle Company,—Capt. Buckley.
Cincinnati Light Infantry,—Capt. Avery.
Lafayette Grays,—Capt. Harrison.
City-Guards,—Capt. Emerson.
All light troops from the country, according to their rank.
Militia Officers, in Uniform.
General and Staff Officers.
Standards.
Music.
Committee of Arrangements.
GEN. LAFAYETTE AND SUITE.
Orator of the Day.
Revolutionary Officers and Soldiers.
Members of the Bar.
Judges of the Supreme Court and Court of Common Pleas.
City Council.
Mayor and Aldermen.
Students of Cincinnati College.
Professors and Teachers of Cincinnati College.

Trustees of Cincinnati College.

Physicians and Surgeons.

The Clergy.

Mechanical Societies, in the following order:

1. Tallow Chandlers and Soap Boilers.
2. Printers, Type Founders, and Book Binders.
3. Blacksmiths.
4. Brushmakers.
5. Papermakers, Paperhangers, and Upholsterers.
6. Gunsmiths.
7. Cabinetmakers, and Piano Forte makers.
8. Clothiers, and Weavers.
9. Clock, and Watchmakers, and Silver-smiths.
10. Engravers, Carvers, and Gilders.
11. Carpenters, and Planemakers.
12. Shipwrights, Ropemakers, Block and Pumpmakers.
13. Coppersmiths, and Tinnerns.
14. Millwrights, and Millers.
15. Tanners, and Carriers.
16. Stonecutters.
17. Bakers.
18. Cordwainers.
19. Bricklayers, Stonemasons, and Plasterers.
20. Chairmakers.
21. Tobacconists.
22. Saddlers, and Harnessmakers.
23. Coopers.
24. Brass, and Ironfounders.
25. Tailors.
26. Combmakers.
27. Hatters.
28. Coach, and Wagonmakers.
29. Painters.
30. Wireweavers.
31. Potters.

Citizens.

LINE OF MARCH:—The procession will move from its ground, to Main street; on Main to Sixth street; on Sixth street to Broadway; on Broadway to Front street, where it will pass in review before the General, who will then take his position in the procession; thence on Front street to Main street; on Main to Court street; thence on Court street to the Pavilion erected for his reception.

After the exercises of the day are concluded on the ground, the whole procession will return to the Cincinnati Hotel, in the same order in which they moved out.

FRANCIS CARR,
Marshal of the day.

General Summary.

A case has been decided, we observe, by the Court of last resort, in South Carolina, that an endorser on a note may be a competent witness to invalidate a note; that his interest in the note does not vitiate his testimony; and that the only exception which can be taken to it, is, to his

credibility as a witness. The case occurred in a suit upon a note, the maker of which pleaded usury to evade its payment. This decision is no doubt sound law, being made by an enlightened Court. But, in our opinion, as no man ought to avail himself of his own participation in an act of usury to evade a debt, so neither ought the endorser to be allowed to escape by his own testimony. The evils of usury, so far as they are real, would, we have no doubt, be lessened by repealing all the laws which prohibit it.—Those laws are in fact wholly nugatory, in practice, unless where their enforcement is directly in the teeth of equity.—*Nat. Int.*

A law has passed the Legislature of New-York providing against fraudulent bankruptcies by chartered corporations, enacting that no dividend shall be made except from the surplus profits arising from business—that no stock shall be paid to or withdrawn by the stockholders so as diminish the capital, without Legislative assent—that no note shall be discounted or tendered in payment of any instalment—or to enable any stockholder to withdraw his funds paid on his stock. Any directors under whose management these provisions may be violated, shall individually be liable to the corporation, and to the creditors in case of dissolution, to the full amount of the capital stock divided, and to the amount of the notes or other evidences of debt taken or discounted in payment of stock with legal interest, to which no statute of limitations shall be a bar. No president, director, clerk, agent, &c. shall directly or indirectly make any loan upon any bill or note presented for discount; if done, the note shall be utterly void, and any person suing shall recover twice the amount of any such loan or discount in any court proper to try the same, with costs of suit.

Hon. Edward Everett, Representative to Congress from Middlesex district, has resigned his Professorship at Harvard College. It is understood, however, that Mr. E. will continue in the discharge of his duties as Greek Professor until the ensuing Commencement.

The Map of Virginia, made under the authority of the Legislature, has been completed. It is formed on a scale of four miles to an inch.—The whole state contains an area of 65,624 square miles.

James Hardie, of New-York, has published a pamphlet in which he has stated from his own personal knowledge the fact of the building of sixteen hundred and twenty-four houses in that city, in the course of last year. Of this number, five hundred and three were erected with brick fronts—four hundred and one of wood—forty-nine of one story and twelve hundred and twenty-eight of three.

A new work by the author of Redwood, is in the press, and will soon be published. It is called "The Travellers," and is said to be designed for young persons.

DIED—On Monday morning last, the 9th inst. Mr. NATHAN ROBINSON, for several years a respectable Inn Keeper in Monticello, (Miss.)—Mr. Robinson had arrived here but a few days before his death, from Vicksburgh, Miss. where he last resided, and was travelling for the purpose of visiting his friends, and for his health, which had been on a decline for a year past.—He met his fate as a good christian should do, and calmly resigned his soul into the hands of him who gave it. He had no friend or acquaintance to soothe his last moments, or ward off the bitterness of death, save five small children, now left parentless, (their mother having died some years ago) amongst strangers in a strange land—but He who feeds the wild Ravens, and clothes

the fields, will surely protect the houseless stranger orphans.

The writer of this article knew him for six years past, and regrets he had not the opportunity of seeing him until after his decease—and feels a satisfaction in stating, for the gratification of his friends, that altho' none but strangers assisted at the last mournful scene, yet every kindness and attention was paid him—and his children provided for.

—, yesterday, (the 13th inst.,—since the above was written) the eldest daughter but one of Mr. R, who had also laboured under disease for 11 months past.

The Vicksburgh paper and the Mississippian, are requested to give the above an insertion. L.

DIED,

Lately, in Cincinnati, Mr. WM. RAMSAY.

Mrs. MARY G. C. WADE, wife of D. Wade, Esq. In Marietta, Hon. RETURN J. MEIGS, formerly Governor of this State.

BIBLE SOCIETY.

At the annual meeting of the CINCINNATI MIAMI BIBLE SOCIETY, held in the Baptist Meeting House on Walnut street, on Monday the 9th inst. the following gentlemen were elected Directors for the ensuing year:

Samuel Johnston, E. Slack, John P. Durbin, Joshua L. Wilson, Henry Miller, Martin Ruter, Ephraim Robins, Elam P. Langdon, Josiah Moorehead, Nicholas Clopper, D. Root, Joseph Gest, Chas. B. McKee.

At a meeting of the above Board of Directors, held in the College chapel, on Thursday the 12th inst. the following gentlemen were elected to the offices attached to their respective names:

Rev. J. L. Wilson, D. D. President.
Rev. Elijah Slack, 1st Vice-President.
Rev. John P. Durbin, 2d Vice-President.
Elam P. Langdon, Esq., Corresponding Sec'y.
Rev. Samuel Johnston, Recording Secretary.
Joseph Gest, Esq., Treasurer.

COLLECTING COMMITTEES.

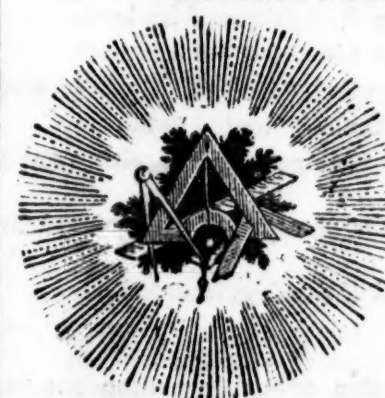
June—Mr. Clopper and Mr. Durbin.
July—Mr. Gest and Mr. Johnston.
August—Mr. Langdon and Mr. McKee.
September—Mr. Miller and Mr. Moorehead.
October—Mr. Robins and Mr. Root.
November—Mr. Ruter and Mr. Slack.
December—Mr. Wilson.

The next meeting of the Board of Directors, will be held on the last Monday in June, at the College chapel, at 7, P. M.

Any one of the Directors is authorized to draw on the Treasurer for Bibles.

Cincinnati, 13th May, 1825.

LAFAYETTE. MASONIC NOTICE.



THE Brethren of the Masonic Family are informed, that the Lodges of this City will attend the "Nation's Guest" from the Hall to the Cincinnati Hotel, in Procession, after his reception by them.

By order of the Joint Committee of the several Lodges.

CALVIN WASHBURN, Ch'm.
C. W. GAZZAM, Sec'y.

Original Poetry.

ARRIVAL OF LAFAYETTE.

I.

There's a shout on the air, for the conqueror is nigh!

He comes in the light of his deeds;
That shout of glad triumph, rolls far thro' the sky--

But a murmur more holy, succeeds.
'Tis the murmur of feeling—low, broken, and deep—

'Tis the homage of hearts, that are throbbing and strong,
For the eye must be dim that refuses to weep,
And cold as the reptile his life-blood must creep

Who mingles, unmoved, in the throng.

II.

He comes, and the shadowy years that are fled
Roll back in their darkness and light,
And round him the forms of the patriot dead
Rise slowly to greet our tranqed sight.

The clank of the chain, which our forefathers broke

When the foot of Oppression was here
The shriek of fair Freedom, as wildly she woke
And the Oath of her Sons, as they sever'd their yoke,

Methinks they yet break on the ear.

III.

He comes, the high Chieftain, who answered that shriek

And aided that patriot vow;

Who tore, as he rose thus to succour the weak,
The chaplets of love from his brow.

Behold him!—the warrior who came in his might

Like a bright swelling wave, rolling on from afar,

'Tis he!—the fair Stripling, who sprang to the fight,

With a spirit of fire, and an aspect of light,
As he hurled the proud weapon of war,

IV.

What tho' the deep glow of his youth may have fled,

And tho' shrunk is the strength of his arm,
The halo of glory is bright round his head,
And the tide of his soul is yet warm.

He comes, not to wield the red sword of defence,
Nor to rest on the cold tented field;
For the tempests that gathered so gloomy and dense,

And the tracks of the spoiler, are banished far hence,

And the compact of freedom is sealed.

V.

Like the mild Sun of Autumn, thou com'st, hoary Chief,

When he moves in his beauty along
O'er the vallies of peace, where the bright yellow sheaf

Awakens the harvesters' song.

Thou com'st to behold in thy Autumn of years,
The rich golden fruit of thy blood,
Thou beholdest new cities—thou treads't on new spheres,

And science before thee her temple uprears,
As thou movest, where the red warrior trod.

VI.

Pass on, aged hero! the light of thy course,
The damps of the grave shall not quench;
Tho' empires may rock, and the strong arm of force

Their sceptre from monarchs may wrench:
On the annals of virtue, thy deeds will remain
Till Freedom's proud base shall decay;
Till virtue herself shall be marked with a stain,
And the breath of corruption shall scathe her pure fane,

And her records have crumbled away. D.

LAFAYETTE.

Welcome, welcome, Lafayette,

Hearts with gratitude o'erflowing,

Never can thy worth forget;

Grateful, well-earned praise bestowing.

Warrior, rest thee for awhile;

Here no dungeon-chains* alarm thee,

Peaceful rest; thy cares beguile,

Tyrants here no more can harm thee.

Welcome, welcome, Lafayette,

Freedom's sons shall ne'er forget,

Grateful, to record in story,

Deeds like thine, of matchless glory.

While upon this peaceful shore,

With thy children here delaying;

War-steeds tramp, and cannon's roar,

Grateful homage to thee paying.

Haughty foe compelled to yield,

Fighting hard for deathless glory,

Squadrons matched in bloody field,

Only here contend in story.

Warrior, rest thee here awhile,

Fain would we thy cares beguile,

Hearts which nought from thee can sever,

Would be grateful to thee ever.

Washington is now no more,

Gone to realms of bliss before thee;

Thy bright race will soon be o'er,

Crowned with laurels, years and glory.

He, no longer needs, nor can,

With thy tyrants† interceding,

Rescue from their grasp the man,

Who erst in freedom's cause lay bleeding.

While upon this peaceful shore,

Perils threat thee here no more;

But, thy children, proud to woo thee,

Tender grateful homage to thee.

SPECTATOR.

* Alluding to his confinement in the dungeon of Olmutz.

† The letter to the emperor of Austria, interceding in his behalf, written by the immortal Washington, is, doubtless, familiar to most of my readers.

THE FLOWERS OF THE HEART.

I behold how those flow'rets wither,
In the sun's oppressive light;
Let darkness around them gather,
Let them drink the dews of night.

Ah, now their strength is returning!
Tho' beauty, thy reign is brief,—
They expand with the rosy morning,
And there's life in the freshen'd leaf.

Thus the flowers of the heart would sicken,
If life were for ever bright:—
But the tears of sorrow quicken
Their fading hues of light.

Returning joys glow brightly
Thro' sorrow's stormy hour;
And pleasure carols lightly,
When rainbows gild the shower. D.

Selected Poetry.

The following imitation of one of Ossian's finest passages, has few equals in this country. It is from the pen of Mr. J. Fellows, of New-Hampshire, who has lately published a small volume of poems:

ODE TO THE SUN.

Thou, whose rejoicing eye of light
Looked forth, at God's inspiring call,
When order lay in boundless night,
And darkness wanted over all;
Whence thy perpetual youth, O Sun!
Since life, and light, and time began?

Exulting on thy course sublime,
How bright thy yellow tresses glare,
As still thy wave unhurt by time,
High o'er the azure depths of air;
As still thy wings unwearied go,
While earth and ocean laugh below.

When first thy ruddy pinions lave
The skies,—careering round the day;
The moon sinks down the western wave
Retreating from the fiery ray:
The stars are blenched; the ghost of night
Flies sullen from thy blasting light.

Unchang'd art thou; when darkness shrouds,
When angry nature weeps around,
Far, far above the ebon cloud
Thy splendours sweep the blue profound:
Where still unshaken wheel the spheres
Beyond the reach of parting years.

The mountain oak, with age shall fall,
The everlasting hills decay;
But thou shalt hear the morning call,
Till heaven and earth shall pass away;
Thy youth, thy strength, shall last, O Sun!
Till life, and light, and time are done.

EPIGRAM.

A certain toper, having drank too deep,
Fell sick; a learned doctor summon'd came.
"I find," said he "two dangerous symptoms
here,
A ceaseless thirst, and fever's hectic flame:
Hippocrates prescribes, in such a case,
To leave the last and cure the other first,"
"Stop" cried the patient "that is needless toil;
You cure the fever—I will cure the thirst."